The Divine Life

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PROMETHEAN in motive, intention,, effort and endurance, Platonic in depth and horizonless ranges of thought, a Buddha in the most enlightened and compassionate nature, a Confucius in endeavouring to bring mankind to moral wisdom and happiness, a John the Baptist in initiating tens of hundreds of aspirants into the Holy Order of highest spiritual experience, a Christ in the performance of 'miraculous' deeds, and in eloquence a St. Paul, Sri Swami Sivananda has been successfully engaging himself in an overpowering Cyclopean task concerning a diffusion of divine illumination in all mankind, and making Herculean efforts to improve human nature around the world, and to enable individuals realise their own greatest inner moral and spiritual possibilities.

—*SAUDAMINI.*

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3i

1st Febry 1961

Sri Rani Prem Kumari

Bombay.

Life is stern and hard

Hardship and suffering

alone bring success and

achievements.

Fasting and self-denial

help one to control the

senses and the mind.

Desire-less helps one

to attain release or Moksha

May God bless you, Sivananda

RELIGIOUS CALENDAR

(Sivanandanagar)

MARCH

1|2 Purnima; Holi; Sri Gauranga-Jayanti; Lunar Eclipse (2nd)
13 Ekadasi
14 Pradosha Puja
16 Amavasya
25 Sri Ramanavami Puja

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THE DIVINE LIFE

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Sivaratri Message:

REALIZATION OF THE DIVINE AS TRUTH, BEAUTY, PEACE, AUSPICIOUSNESS AND THE TIMELESS ETERNITY

(Sri Swami Sivananda)

LAST SYLLABLE OF INTUITIVE EXPERIENCE

THE Hindu sages of yore have, in their 'grand, sonorous, long-linked lines' of the Upanishads, presented to this world of humanity that seeks after light, searches for a solution to the riddle of existence, and strains towards immortality, the last syllable of higher metaphysics as also of intuitive experience: *sarvam khalu idam Brahma,* "all this that is, is indeed the one Reality'. But, the Rishis had also hymned of this single Reality as displaying a double aspect, two phases: one, the transcendent, changeless Truth, termed 'the world of Being' in Greek philosophy, the silent and inactive Self, *Siva;* and, *two,* the active, creative Consciousness that never ceases to set up these phenomenal scenes of stress and strain, of mutations and changes, of divisions and battles, *Shakti.*

TIMELESS 'HE' AND SEXLESS 'SHE'—STATIC ABSOLUTE AND DYNAMIC DIVINITY

Self-possessed, the calm-eyed Siva, the Lord who is of the Nature of *Sat,* the ultimate Ground of all beings, of the form of Truth and Beauty, *Satyam* and *Sundaram,* looks on, while the Lady, the Power of His Being, His other-half, Himself in motion, in movement, in time, in the eternity of time, in space, in the infinity of space, *She,* the dynamic Divinity, decked in Light, Power, Knowledge and their opposite powers of Darkness, Weakness, Ignorance, dances on His bosom, on Him who is the timeless Eternity, the spaceless Infinity, and, by Her dynamic pride, by the miracles in her creative possibility, the marvels of her nature and action, her rhymeless yet rhythmic sport, attempts to amuse apparently the Lord who is All-blissful, to yield the pleasure of a Gracious Presence, to one who is the very Parent and the supporting Ground and Substance of that Gracious Presence, to one who is *Purnam, Bhuma,* all-full.

THE SELF OF SIVA IN THE SON OF SHAKTI

Man, the son of *Shakti,* encased as he is in the meshes of matter, and made to move by the vast world-energies, con-

ceals in himself, the Soul of *Siva*. Man, *Shakti*, Siva, or, reversing the order, God, World and Man—these three that are three distinct *things*, three separate entities, for human experience, from the human standpoint, for human ignorance, are in intuitive experience, the one single Reality, the one indivisible Truth.

ORGANIC RELATIONS BETWEEN GOD AND MAN

Though fallen, as a result of the operative logic of the Powers of Self-Ignorance, World-Ignorance, and Ignorance concerning the Divine Being, into this field of physical life of limitations, failure, frustration, disaster and death, Man when he resorts to aspiration and self-discipline, is carried back, by the blessings of the Divine Lord, beyond the border-lines of this life of limitations and lamentations. The silent Siva, by a mere look, leads and lifts man out of his present predicament of finitude. If Man is subject to Death, Siva is the Lord of Death; if man falls asleep with the fall of Night, Siva is the Lord of Night. Night and Death may sway man; but they have no power over Siva. Siva is the devourer of Death, *Mrityunjaya;* Siva is *Yogeshwara*, the Lord of Yoga: Siva is *Digambara*, the Lord of mendicants and monks, eternally free, eternally reposed in the Delight of Being, *Sivananda*. Siva bestows immortality on man. Siva is the dispeller of the darkness of the night of depression and misfortune that dogs the footsteps of man. Siva is our Saviour.

SIGNIFICANCE OF SIVARATRI OBSERVANCE

Sivaratri is a unique and the only non-festive Festival fraught, for the intelligence of the aspiring and awakened individual, with a high spiritual import and significance. We miss here the colour and dance of *Holi;* the mirth and light of *Deepavali*. It is a festival, a joyous occasion not to those who would turn merchants, but to those who would find themselves hailed as the leaders of the common crowds, but to the bold heroes, the brave knights who would neither eat, nor rest, nor play, nor sleep, until they conquer Night and Death, until they grow into the Light of the Lord, the Lord before whose infinite brilliance all our Lights flicker and fade.

TRUTH AND BEAUTY AS THE DESTINY OF MAN

Sivaratri persuades us to defy night and demands of us devotion to Siva the Embodiment of Truth and Beauty, *Satyam* and *Sundaram*. This festival provides man an empirical opportunity to stage a mock-suzerainty of the Spirit over Matter, of Day over Night, of Self-sufficiency over selfish dependence. It is a festival of self-denial, self-sacrifice and self-surrender; it tests man's manliness and manhood, and promotes him into being a Power and Guide to the faltering and floundering humanity, to a world groping in darkness.

This is the day when man must make genuine spiritual efforts to master himself, to rule himself, and therefore, to rule the world, rule all Nature, to rend asunder his epidermis, his outer personality, his outward nature formed by Ignorance, be wide awake in all his being, reconstruct himself, and by the intensity of his aspiration, his spiritual disciplines, bring upon himself the redeeming, the liberating action of the Divine Grace, and assert, *'Sivoham'*, 'I am Siva'. It is then that man would be no more a mere creature of Nature arrogating to itself Titanic powers, seeking day, a day of the most exalted and fruitful activity, a delightful discipline that creates the conditions for the realization of the Lord, of Siva as what He is. *Sivam*, all-auspiciousness, *Satyam*, all-truth, *Sundaram*, all-beauty.

On this auspicious day, let us starve out the forces of ignorance and darkness:

[Continued on page 341

Leader: BY SAUDAMINI

Reflections on the Mind in Sivananda Literature

A MIND that is an instant by instant messenger from the worlds in which the Upanishadic mind gyrated in illimitable joy, wheeled in the supreme expansions of Consciousness, formulated the axioms of the Life Divine, of the great Realization of the Infinite in the finite, of the Timeless in the durational process, a mind that moves in the worlds which Swedenberg saw, and also in those worlds to see which he developed in himself no higher spiritual sensibility and range of experience, a mind that is the only inmate and the lonely and aureate President of those worlds which the mystic experiences of Plotinus opened, a mind that has its rendezvous in the worlds which the Heart of Mira haunted, that owns some of its familiar pleasures in the worlds from which the world's greatest artists, painters, musicians, philosophers, have derived their visions, their insights, their perceptions, their ideas, their very genius. This, then, is the Mind that ensouls Sivananda's works.

A MIND that is itself the genius it admires, the godhead it adores, the beauty it pursues, the parent of the wisdom it comments upon, the patron of the thought it forms by the very processes of interpretation, that brings into being a meaning not obviously meant by the life it touches, not borne by the knowledge it commends, an original mind of all-submerging individuality, a maker of the light where light was not for the normal intelligence, a magnificent mind that can dismiss, in a way unchallengeable, in a manner unquestionable, from a view-point incontrovertible, from a height of thought inapproachable, a Shakespeare as a child or raise a simple University girl to a status greater than the one owned by a Plato, or to a position above the Grace the Greek world knew and named,—this is the Mind of the Modern Indian Sage, the Indian sage that Sivananda is, the stamp of whose personality, of whose spiritual greatness, the power of whose all-embracing wisdom, the beauty of whose sublime simplicity, the grandeur of whose pervading Presence, are there imprinted upon each word in the literature constituted of his written works.

A MIND that lends its genius to every thought it touches, that draws out into broad light, for common minds, from common ideas, the uncommon significances they effectively conceal from the common thinker that the common man whether in the University don or in the pontiff among the peasants is, that awakens from every object it sees, the Divinity it has felt, seen, and known, that, in truth, finds a sage in every man and a goddess in every woman, that has the sources of its delight on whatever its attention alights, that exercises a perfection in perception that perceives an error even in the best of the judgments pronounced by the best of the judges on earth, that abides by the logic of life and the dialectics of experience which would be valid and obtaining currency in any age, triumphant in all circumstances, torch-light dispelling all problems whether of the secular or of the spiritual life,—this we know, from our birth into India, our growth on the Indian soil, the sustenance we draw from the air and the spaces of the Indian skies, the environs of the Himalayas we live in, the pulse-beats of the Indian sages we have felt in our own hearts, to be the truly Indian mind the mind of the Sage India has for her babe.

A MIND that does not strain science to span, by sputniks, or by satellites, the skies, but relaxes itself only to roll up, by virtue of the endless creative possibilities and energies it has unfolded in itself, the stellar reaches and all that is beyond their nebulous background, into a single corner of its own inconceivable and ineffable being, a mind that witnesses within minutes, a trillion world-cycles, that views in an instant the Babylonian, the Egyptian, and even the ever-enduring Indian civilizations, as unrecognizably small points and dots on the vast canvas of world-history and the history of the universe, a mind that is the super-aesthetician, tracing all Beauty wherever represented, to its own inner being, and gifted enough to reduce the Lake Poets of England to a set of barbarians in the field of aesthetic creation, a mind that knows through each act of thought things that nothing in the human mind can create or comprehend, a mind self-conditioned to deal with the eternal laws that govern all manifest Nature and that rule all organised life—this, then, is the Mind mirrored in Sivananda Literature.

A MIND born of the substance of the Light that creates what it ideates, that forms an idea only to raise a fact, that touches a fact only to reduce it to an idea, that knows itself, knows what is, is what it knows, has what it needs, needs what it can form for itself, a mind that is by its very will a supreme monarch, by its very nature a mentor, by its very temper, and in all its movements, a self-master and a world-master, a mind that measures the timeless eternity, sounds its unfathomable depths of silence, and yet spans in moments all the expanses and secret workings of the world of the Einsteinian relativity, a mind that acts only to formulate afresh for itself, with each of its acts, the Self-delight that is its, is the mind belonging characteristically to any truly representative Indian sage, the mind of Sivananda that has embodied in its literature the new and the ever-new yet paradoxically old and the ever age-old, pathways to the Infinite Being, on the one hand, and to a perfect mastery over the tyrannous circumstances in this world of everyday human action and reaction, on the other.

A MIND, a brain teeming with brilliant ideas, the brightest ideas that would easily obscure the greatest name in creative thought not only of the ancient Greece but of the entire modern Europe, a mind driven not by self-consciousness which tortures the merely human mind that painstakingly seeks to stand apart from, stand higher than, others, but by a delight of knowing itself in others, seeing the other sides of itself by seeing the ideas of others, skipping over world's great minds with no objective save the one of distilling from them the essences they hardly suspected as subsisting in the thought they formed, a mind deriving its knowledge directly from the stores of the Divine, and dressing them in the context of the ideas of other minds, or ascribing them to world's great scriptural texts, or attributing them to some name humanity willingly admires, adores and cherishes, for only that way does it give itself some of the highest joys of service, does its reasonable and sweet cunning convey most successfully to a mankind groping in darkness, the Light that enriches its knowledge and its experience, that causes and increases its happiness, is the mind of Sivananda, of the real Indian sage radiant with such transcendental excellences he would himself be delighted to have any exalted human nature emulate for a rise into supermanhood.

QUESTIONS AND SIVANANDA'S ANSWERS:—

Sivananda, Science of Thought, and Christian Science

ASHWINI'S "QUESTION"

A HOST of facts militates against the following opinions Miss Coster has expressed in her famous work, *Yoga and Western Psychology*: "To the Westerner the idea that a feeling or a thought has spatial existence is merely funny, whereas to the Hindu it is an everyday fact. To the European the dictum 'thoughts are things' suggests a crank religion, to the Hindu it is a platitude." It would be too presumptuous on anyone's part to think that any truly science-minded modern Western 'man' of Miss Coster's generation, was ignorant of the name of so famous a British physicist and chemist, the Daniel of Huxley and Tyndall, Prof. Sir William Crookes, the inventor of electrical radiometer and discoverer of a fourth state of matter, and of the many popularised implications of that discovery. As I would do well to let a modern physicist express himself on the *radiant matter* of Sir Crookes, I here present a passage quoted in W. Britton Harvey's *Science and the Soul*, a work that was widely read towards the beginning of our century, "Prof. E.L. Larkin, Director of the Lowe Observatory in California, thus writes: "When William Crookes made his first experiments with high vacuum tubes, matter was put on an entirely new condition. He called it "Radiant Matter". This was in 1879. He called the glowing bombarding particles, 'corpuscles', others, 'electrons'. But the point is that nothing else, whatever is in existence. All atoms of matter and of mind are made of corpuscles, and these are made of pure electricity and nothing else. Telepathy consists of a flow of corpuscles away from a mental centre and impact on another.... *Thoughts are things—currents of real corpuscles.* Cells in brains are transmitters and receivers of real corpuscles. An atom of hydrogen, the lightest known body, weighs as much as 1,700 corpuscles. Our very thoughts, conscious and subconscious are flows of corpuscles. *Thoughts are as real as these corpuscles.*" Thirty years before Miss Coster, most successful experiments of Dr. Baraduc, of Paris, at photographing the effects of emotions and thoughts, and the astonishing feat of telepathic photography given by a medical practitioner of Bucharest, Dr. Hasdeu and his friend Dr. Istari, were publicised. As early as 1897, Ralph Waldo Trine in his world-renowned work, *In Tune with the Infinite*, wrote, "In our laboratory experiments we are demonstrating the fact that thoughts are forces. They have form, quality, substance, and power, and we are beginning to find that there is what we may term a *science of thought.*" The dictum 'thoughts are things' is purely Western in origin, and was, during the last two decades of nineteenth, and the earlier years of twentieth, century, given a wide currency by such New Thought publications, each of which have been sold by hundreds of thousands, as Printice Mulford's *Thoughts Are Things, Thought Forces*, Dorothy Greneside's *Thought-ships*, James Allen's *As a Man Thinketh*, Lily L. Allen's *Our Creative Imagination*, Dr. C.G. Davi's *The Philosophy of Life*, O.S. Marden's *The Miracle of Right Thought*. And there are the publications of sister movements of Christian Science and Unity. Among the Theosophical publications that were devoted for a special study of thought-nature, are Dr. Annie Besant's *Thought Power* and C.W Leadbeater's *Power and Use of Thought*. In books on Spiritualism, like *The Proofs of the Truths of Spiritualism*, by Rev. Prof. G. Henslow, the well-known author of *Christian Beliefs Reconsidered in the Light of Modern Thought*, we have special chapters exclusively dealing with 'Thoughts as Things'. Besides giving us a sufficiently detailed knowledge of the supernormal faculties in the constitution of the human mind and the nature of thought, the literature of the

Society for Psychical Research founded in England in the year 1882, by its illustrious Presidents like Prof. Henry Sidgwick, Prof. Steward, Earl of Balfour, Prof. William James, Sir William Barrett, Sir Oliver Lodge, Prof. Charles Richet, Prof. Henry Bergson, Prof. F.C.S. Schiller, Prof. Guilbert Murray, Prof. William McDougall, Prof. Hans Driesch, and by its active members as embodied in Its Proceedings and other publications, makes many references to thoughts as things and to the spatial extension of thought. I here reproduce, disregarding dates, two passages from two of the books that I could easily lay my hands upon. In Dr. Paul Joire's *Psychical and Supernormal Phenomena* we have this line "Thought creates a picture, which without being perceptible to our sense is able to impress the photographic plate" and in Dr. Johnson's *The Great Problem* we read thus, "Thoughts are objective things, which can be seen and heard, or else photographed on a sensitive plate ....like any ordinary visible object, and can be projected to a distance and persist, or reappear, after an indefinite time." In Indian English literature born of high-levelled East West interaction of thought, that is generally read with fervour in England and America, and by English-knowing continental Europeans, has such passages as this—written in 1920—in Swami Abhedananda's *Our Relations to the Absolute*, "Thoughts can be photographed. If you hold a sensitive plate in front of your forehead, and if you are allowed to think of a particular thought or image, that image will be photographed on that sensitive plate. These experiments have been made...." Leadbeater, in the year 1903, wrote in his work, *Some Glimpses of Occultism*, that many a man has heard that thoughts are things, and in over six places in that book dealt detailedly with the power of thought. Speaking of thoughts as things and the many powers of thought, C.D. Larson writes in *How to Stay Well*, that they are facts no longer disputed, "facts that are being firmly established among all who discern." Some of the liberal-minded medical psychologists and mental cure specialists have long ago recognised thoughts as things and their literature has enough matter that embodies the variations of this theme. Before nineteen thirties, leading men in the field of Psychical Research had expressed themselves to the effect that among the occult facts that of perception of thoughts of one another has been the least disputed from the very beginning of scientific parapsychological research, and that discovery of perception of thoughts meant the end of the theory that thoughts and feelings are merely subjective. In the month of July of 1922, Sir John Woodroffe wrote in his book, *Power As Mind*, "what is called 'The New Psychology' in the West (cf. E. Boirac's *Psychology of the Future*, and *Our Hidden Forms*) is establishing Mind as a Force capable of energising in uncommon ways and hence ushering in the Philosophy and Practice of so-called 'occult powers' and Yoga." Long ago, G.N.M. Tyrrell, who visited Mexico for the Marconi Company to introduce into the Western Hemisphere, and later dedicated himself entirely to Psychical Research, expressed himself to the effect of the reality of spatial extension of thought. The Western intellectuals could not have failed to peruse such publications as *Human Personality* (1903) by F.W.H. Myers, W. Osty's *Super-normal Faculties in Man* (1923) and Upton Sinclair's *Mental Radio* (1929) and known the far-reaching importance of supernormal mental phenomenon like telepathy concerning which a distinguished scientist, Sir Oliver Lodge said in his work *Man and the Universe* (1908) p. 189, that it has opened a new chapter in science and tended mightily to strengthen the argument for transcendence of mind over body. Being conscious of having wearied you with a little of the wealth of the information subsistent in the West on thought as thing and its spatial extension, existing long before the publication of Miss Coster's work on *Yoga* and, properly speaking, *Analytical Therapy* (that seems to assume an appealing character and importance in the proximity of 'Yoga') of which a writer in one of the 1951 issues of the *Times Literary Supplement* said 'that the value of the analysis in the

Sivananda Publications: Pre-eminently Practical in Value

(*Dr. Pannalal,* M.A., LL.B., D.Litt., C.S.I., C.I.E., I.C.S., *Allahabad.*)

THROUGHOUT India and abroad, Sivananda's dynamic and attractive personality has created interest in, and enthusiasm for, ancient Indian culture and religion. His writings are as remarkable as they are numerous; on the one hand they deal with the profoundest problems of religion and philosophy, interpreting them, as they do, in the simplest language; on the other hand, they are so surprisingly practical that aspirants find in their pages helpful solutions of personal difficulties which they may encounter in the course of their Sadhana. For instance, Sivananda's book, *Japa Yoga,* is, I find, of much practical help and it answers several questions which had been in my mind for long. And, this is possible only when the writer is a complete master of practice as well as of theory. With joy and much profit to myself, I have read many of Sivananda's works, and this feature of practicality is most pronounced in all of them. For this reason, too, it is that many who have not had the privilege of meeting Sivananda in person hold him in the greatest affection and respect.

[Continued from the previous page.]

treatment of mental disorder has proved to be exceedingly limited and that 'the methods of psycho-analysis, which deal solely with the psychological causes of mental symptoms, no longer enjoy general favour. In consequence, the psychoanalytic theory of neurosis has lost much of its earlier appeal', I sum up with the statement that the West, by the limping movements of its scientific methods, has been proceeding beyond the narrow bounds of epiphenomenal theory of mind, into truly psychological concepts of it, that 'thoughts are things' is a dictum discovered by it under strictly scientific laboratory conditions, and that to the ancient Hindu must go the credit of having given the last word on Mind, Self and the Reality, by a method infinitely superior to the modern Western scientific one. The West may have evolved a Science of Matter and a Science of Thought; the East has its Science of Consciousness that embraces the profoundest knowledge of both the new-born sciences of the West; and the Hindu, has his dictum, 'All indeed is Consciousness', *'sarvam khalu idam brahma', 'sarvam brahmamayam.'* The Hindu is never preoccupied with either psychological or parapsychological realities and powers; the very first aphorism of the Yoga Sutras, demands of the Hindu or any aspirant the world over, thought-transcendence and a rejection of paranormal powers that may be given him during the processes of such an effort, and after satisfying the preconditions, the aspirant is asked to let his whole purified being possess a knowledge of the Divine Consciousness, by communion, by experience and identity. The Hindu has a firm grasp of the origin, the nature, and the boundaries of thought; thought, he tells us, is a creator of fictitious realities; to deal with thought is not his aim, but to let the Consciousness work through him, for his own happiness and for the welfare of the world. Yoga is a science of Consciousness. Here the relevant thought-content laden in the literatures of the fields of parapsychology, spiritualism, occultism, physical science, and of such movements as Christian Science, New Thought, Unity, is, I am constrained to say, a little vulgarised modern versions of the 'idealistic' wisdom presented in an extremely realistic spirit and manner in the philosophy of *Yoga Vasishtha.* Acquainted as you are with the many branches of modern Western knowledge and the philosophic wisdom of the East, bring us more enlightenment by throwing a little light on the nature of thought and on the importance of right thinking.

SIVANANDA'S ANSWER

THOUGHT is the greatest force on earth. Thought is the most powerful weapon in the

armoury of a Yogi. Constructive thought transforms, renews and builds up. Destructive thought disintegrates, harms, and reacts harmfully upon the thinker. Positive thinking rejuvenates and imparts strength and power. Negative thought stunts personality and stifles all efforts. It kills initiative. Pure thoughts lift man to the status of Divinity. Impure and base thoughts vitiate the entire atmosphere. The far-reaching possibilities of this force were most accurately developed to perfection by the ancients and put to the highest possible use.

COSMIC MIND AND SCIENCE OF THOUGHT

For, thought is the primal force at the origin and back of all creation; the genesis of the entire phenomenal creation given as a single thought that arose in the Cosmic Mind. The world is the Primal Idea made manifest. This *First Thought* became manifest as a vibration issuing from the eternal Stillness of the Divine Essence. This is the reference in classic terminology to the Icchha, desire, of the Hiranyagarbha, Cosmic Soul, that originates as a Spandan or vibration. This vibration is nothing like the rapid oscillation to and fro' of physical particles, but is something infinitely subtle, so subtle as to be even inconceivable to the normal mind. But this has made it clear that all forces are ultimately resolvable into a state of pure vibration. Modern Science also has newly arrived at this conclusion after its prolonged researches in external physical nature.

THOUGHT—ITS WEIGHT, SHAPE, SIZE, COLOUR

Thought is a subtle matter. Every thought has got weight, shape, size, form, colour, quality and power. A spiritual thought has yellow colour. A thought charged with anger and hatred is of a dark red colour; a selfish thought has a brown colour and so on. A Yogi can see all these thoughts directly with his inner Yogic eye.

Thoughts are like things. Just as you hand over an orange to your friend and take it back, so also you can give a useful., powerful thought to your friend and also take it back. Thought is a great force; it moves; it creates. You can work wonders with the power of thought. You must know the right technique to handle and manipulate a thought. This science is very interesting and subtle. The thought-world is more real relatively than this physical universe.

THOUGHT—ITS POWER, WORKINGS AND USES

Thought is a vital, living dynamic power,—the most vital, subtle and irresistible force that exists in the Universe. Thoughts are living things. A thought is as much solid as a piece of stone. One may cease to be, but ones thoughts can never die. Through the instrumentality of thought, you acquire creative power. Thought passes from one man to another. It influences people; a man of powerful thought can influence readily people of weak thoughts. There are now-a-days numerous books on thought-power, thought-dynamics and thought-culture. A study of them will give you a comprehensive understanding of thought, its power, its workings and usefulness.

PSYCHOSOMATIC MANIFESTATIONS OF THOUGHT

Mental actions are real actions. Thought is the real action; it is a dynamic force. Thought is very contagious; nay, more contagious than the Spanish Flue. A sympathetic thought in you raises a sympathetic thought in others with whom you come in contact. A thought of anger produces a similar vibration in those who surround an angry man. It leaves the brain of one man and enters the brains of others who live at a long distance and excites them. A cheerful thought in you produces cheerful thoughts in others. You are filled with joy and intense delight, when you see a batch of hilarious children playing mirthfully and dancing in joy. A thought of joy in us creates sympathetically a thought of joy in others. So do sublime and elevating thoughts. Evil thoughts will die by themselves. A noble thought is a potent antidote to counteract an evil thought.

Sivananda's Supermanhood as the Hinge of Human Unity

(Dr. Alfred W. Parker, M.A., Ph.D., Oakland, U.S.A.)

ALTHOUGH his intellect is deeply rooted in the spiritual fundamentals of the Hindu culture, the Vedas, the Upanishads, and the Bhagavad Gita, Sivananda has transcended the barriers of religious dogmatism. He adores Buddha and Mahavira as his catholic mind embraces the wisdom of the Bible and AlQuran; he advocates the essential unity of all religions, and is working through word and deed for mutual understanding and tolerance; and more than this, he is trying untiringly to unite all religious forces for the cause of world peace and human unity.

PEACE AND EVALUATION OF SIVANANDA'S EMINENCE

Sivananda's approach to the problem of peace is primarily spiritual, but he does neither neglect nor mitigate the importance of other trends leading mankind to creative peace or destructive wars. As a true physician he realises that health and social welfare are essential postulates for attaining internal and external peace. All his activities are directed towards the same goal: the great conception of the oneness of all humanity, peace and happiness for all men, whatever their creed, nation or race may be.

A profound thinker of the East, a noted scholar according to western standards, Sivananda strongly believes in a synthesis between East and West as a necessary basis for world unity and world order. The measurement of human greatness depends on the degree to which a person's extraordinary achievements are contributing towards the service of humanity. Sivananda

[Continued from the previous page.]

PHYSICS AND PHILOSOPHY OF THOUGHT

While electricity travels at the rate of 1,86,000 miles per second, thoughts virtually travel in no time, their speed being as much faster than electricity as their vehicles. Manas is finer than ether, the medium of electrity. In broadcasting, a singer sings beautifully songs at Calcutta. You can hear them nicely through the radio set in your own house at Delhi. All messages are received through the wireless. Even so, your mind is like a wireless machine. A saint with peace, poise, harmony and spiritual waves sends out into the world thoughts of harmony and peace. They travel with lightning speed in all directions and enter the minds of thousands and produce in them also similar thoughts of harmony and peace. Whereas a worldly man whose mind is filled with jealousy, revenge and hatred sends out discordant thoughts which enter the minds of thousands and stir in them similar thoughts of hatred and discord.

THE THOUGHT DYNAMICS IN UNIVERSAL ENVIRONS

Thought actually leaves the brain and hovers about. When a thought, whether good or evil, leaves the mind of a person it gives rise to vibrations in the *Manas* or mental atmosphere, which travel far and wide in all directions. It enters the brains of others also. A sage living in a Himalayan cave can transmit a powerful thought to a corner of America. He who tries to purify himself in a cave, really purifies the world, helps the world at large. Nobody can prevent his pure thoughts coming out and passing on to those others that really want them.

Just as the sun goes on continuously converting into vapour every drop of water that is on the surface of the earth and just as all the vapour thus rising up gathers together in the form of clouds, all the thoughts that you project from your own lonely corner will mount up and be wafted across space, join similar thoughts projected by those who are like you and, in the end, all these holy thoughts will come down with tremendous force to subjugate undesirable forces.

has fulfilled these requirements in an outstanding manner and has earned our admiration as one of the world's great humanitarians. By the power of his greatness we are overcome delightfully to surrender a full-throated homage to this Apostle of Peace, the Light that guides a suffering and war-wearied humanity towards the perception of the eternal Truth.

THE GENIUS AND PLEASURES OF SIVANANDA'S RELIGION

WHO amongst the earnest assimilators of the Wisdom of Sivananda Literature would fail individually to leave this testimony to religion, with Sir H. Davy, "If I could choose what of all things would be at the same time the most delightful and useful to me, I should prefer a firm religious belief to every other blessing; for this makes life a discipline of goodness; creates new hopes when all earthly ones vanish; throws over the decay of existence the most gorgeous of all lights; awakens life even in death; makes even torture and shame the ladder of ascent to paradise; and far above all combinations of earthly hopes calls up the most delightful visions of the future, the security of everlasting joys, where the sensualist and the sceptic view only gloom, decay, annihilation, and despair"; and with Sir A. Park, "We live in the midst of blessings till we are utterly insensible to their greatness, and of, the source from whence they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share is due to "religion". Blot "religion" out of the page of man's history, and what would his laws have been—what his civilization? "Religion" is mixed up with our very being and our daily life; there is not a familiar object around us which does not wear a different aspect because the light of "spiritual" love is on it—not a law which does not owe its truth and gentleness to "religion"—not a custom which cannot be traced, in all its holy healthful parts, to the "gospel".

THE genius of the religion of Sivananda can be summed up in the words of Benjamin N. Cardozo, as "the submergence of self in the pursuit of an ideal, the readiness to spend oneself without measure, prodigally, almost ecstatically for something intuitively apprehended as great and noble, spend oneself knowing not why." The popular phase of Sivananda's religion consists in being an everyday religion which 'loves the duties of our common walk', 'makes an honest man, accomplishes an intellectual and moral growth in the subject, works in all weather, and improves all opportunities." —*Subodhini.*

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seek no compromise with any form of weakness, with limitations, with anything finite and perishing. Worship the Lord in truth and in spirit. Resolve today to put persistently into practice the superscientific wisdom contained in the Yoga aphorisms of Maharshi Patanjali, the wisdom embodied in the Bhagavad Gita, the wisdom presented to us by the Upanishads. Grow graceful, increase your intellectual powers, widen your hearts, expand your inner consciousness, release your psychic powers, into beneficent activity. Even a faint experience of the Divine Being in its essential Nature, as Light, Love, Delight, Truth, Beauty, would raise you to the status of Gods, and enable you to live like Lords, for ages to come, in the heart of all humanity! May God bless you all!

Accent on Sivananda's Institution of Humanitarianism

(*Dr. M.S. Natarajan,* M.A., Ph.D., *New Delhi*)

SIVANANDA'S life is a veritable epitome of varied experiences—mystic, spiritual and religious. But, then, what is it that endears him most to the present contributor, but the simple fact that the great Swami has never entertained any thought of approaching the potentates, the magnates, the so-called high and the mighty, or of living by the graces and contributions of the very well-to-do men of the country. Sivananda's approach is direct, simple and is addressed to everyman, to one and all, and probably more to the poorer sections of the people. But, all the same, whether rich or poor, they have all grouped under his banner as and when the call came from him or it came from within themselves.

Among Sivananda's greatest contributions must be counted his services in the humanitarian fields such as medical, educational and other aspects of other social life. Barring Sri Ramakrishna Mission, no groups of Sannyasins, as such, in this country, have taken to any philanthropic, social or humanitarian work. If the Western Missionaries have stolen a march over their Indian compatriots, assuming that there are such missionaries in India, it has been largely because of the selfless services which have been rendered by them in teaching the ignorant and administering to the physical, mental and other needs and happiness of the people.

India and its leading Faith can progress and be of service to humanity only when the Sannyasins take upon themselves the noble task of healing and teaching. The writer refers to the healing of physical ills and teaching of the three R's as well as higher education. Only on the day when the Indian Missionary institutions patterned after the type of the Society of Jesus, Jesuits, and the Salvation Army, consisting of selfless, qualified, competent, noble-hearted monks devoted to chastity and self-abnegation and dedicated to one or the other humanitarian social services of the people, the India of Hindu monks could once again shine in its pristine purity and give solace and consolation not only to the teeming millions within its fold but also to the countless millions outside. We do believe that it is possible to bring such institutions into being, and that at not a very distant future. A nucleus has been already formed under the aegis and guidance of the Saint and sage of Sivanandanagar.

Comprehensive Affirmatins by Sivananda's Life of the Supreme Godhead

THROUGH the instrumentality of an unusually rich diversity of practical approach and method, having come to recover and possess in his own stabilitized intuitive spiritual consciousness, an intimate and direct experience of the various phases, aspects and statuses of the formless Divine Being, Swami Sivananda has been persuaded by the pressures of that very integral realization, to formulate for us, in his spontaneous inspirational aphoristic works, the most comprehensive affirmations of the nature of the supreme Godhead. In a non-reflective language characterised at once by simplicity, profundity and a strong persuasive power, he has sought, after his own naive manner, to embody his synthetic experience-concept of the Divine Reality, of God both as the creative spiritual Energy constitutive, and substantiative in essence, of the form of all that is, the illimitable *Chit-Shakti,* the Power of Cosmic Mind, variedly operative in the infinite number of figures, scenes, workings here in these spatio-temporal realms, all-pervasively active here in this intricately spun volatile world of endless Becoming and as *Tat,* the

[Continued on the next page.]

FEATURE BY *Bharani:* SIVANANDA AROUND THE WORLD:—

Sivananda in Canada and South America

(Dr. Colins Turnbull, M.A., Ph.D., *Canada,* and *Dr. Edward de Bittencourt,* M.A., Ph.D., D.Litt., *Santiago)*

BY being what he is, his goodness, tranquillity and wisdom reach far beyond the shores of India. And may those of us who are privileged to know him be given strength to reflect, in some small way, the Light that is his.—*Dr. C. Turnbull.*

SWAMI Sivananda has done a tremendous service to the world by clearly enumerating the sacred spiritual lore of the ancient Aryavarta through his numerous works, originally written in English, but now being translated into various world languages. His teachings are catholic, most practical and aptly suited to the modern times. A dynamic zeal for service has enabled this great seer to devise various ways and means to serve humanity and disseminate the knowledge divine. His activities are well-known.

How can we account for the divine Master's multiple facets of fruitful activity in the world? How can we account for his omnipresent and omniscient spiritual guidance to thousands of pupils of so many nationalities, races and social standings? The only possible answer is that he is none but a Mahapurusha, a Mahavatara, a Bodhisattwa, and a chosen Messenger of God who has come down to this earth-plane for the welfare of humanity.—*Dr. Edward Bittencourt.*

Continued from the previous page]

Parabrahman, the pure divine static Existence whose Power of Movement, *Spanda-Shakti* which inclusive of its double status of Being and Becoming, stands even beyond the transcendence envisaged in the treatises of the daring speculative mind.

Nowhere has Sivananda tried to evidence even a remote inclination to exercise vigorous dialectical subtleties and frame rationally acceptable formal and ideal descriptions of what *God ought to be*: nowhere has he endeavoured to employ ideative logic, or syllogistic reasoning, along demonstrative lines to represent symbolic or scientific verbal forms of the supreme Divinity, but everywhere our attention is forcefully drawn to his expressions of himself on *what God is*; and, express himself he has always done from a direct rangelessly out-reaching inner perceptions, from the states of a fundamental inner cognition and experience, from the impregnable certitude of a concrete composite realisation in his own spiritual individuality, of the Godhead in its triune aspect,—transcendental, cosmic, individual. —*Dakshayani.*

Donations and gifts, however small, and other contributions either in cash or kind, will greatly aid and assist the General Secretary of the Divine Life Society, spread Sivananda's Gospel of Divine Life, and transmit Sivananda's God-knowledge, to all mankind.

PSYCHOLOGY OF ANGER IN RELATION TO LINGA-SARIRA —*Sri Swami Sivananda.*

A terrible fit of anger shatters the physical nervous system and produces a deep lasting impression on the inner astral body. Dark arrows will shoot from the astral body. The germs that caused an epidemic of Spanish flu may die, but the wave of influenza still continues in various parts for a long time. Even so, though the effect of the fit of anger in the mind may subside in a short time, the vibration or wave continues to exist for days and weeks together in the *Linga-Sarira* or astral body. Slight unpleasant feeling that lasts in the mind for five minutes may produce vibrations in the astral body for two or three days. A terrible fit of wrath will produce deep inflammation of the astral body. It will take several months for the healing of the ulcer. Have you realised now the disastrous consequences of anger? Do not become a victim of anger. Control it by Kshama, love, mercy, sympathy, Vichara, and consideration for others.

A Rational Explanation of the Pauranic Psychology of

HUMAN ACTIONS AND THEIR FAR-REACHING AND INEXORABLE CONSEQUENCES

(Sri Swami Sivananda)

UNTIL and unless Self-realisation is attained, the Knowledge-Absolute is gained, there is ever the ebb and flow, the constant see-saw between the animal and the man in every human being. The beast or the brute is never completely absent or overcome except through a final Divinisation of the individual. As long as there is the human, side by side there will be the animal also, now the one having the upper hand, now the other. It is only when the Jiva gets above and beyond both these and gets transformed and established in the third and hitherto dormant aspect of his nature, namely, the Divine aspect, that he becomes "Mriga-Nara-Atita." Then onwards there is no more of this tug-of-war between the animal and man natures to gain precedence and dominate over the field of Jiva-consciousness. For now the Divine Kshetrajna Himself reigns supreme over the Kshetra.

Now, until this state is attained we find therefore that man is in turn animal and human according to the Vritti that possesses him. He shows himself alternately to be noble and petty. He swings between the sublime and the bathos. His two different aspects react to the external stimuli in their own distinctive manners. And equally likewise only particular modes of external approach succeed in evoking the desired response from these dual aspects in man's consciousness. Thus it is that we find in persons who have evolved themselves to some fair extent and acquired a good measure of Sattwa, of refinement, culture and character, the purely gross and degenerate impulses and temptations fail to have effect. They succeed only in exceptional situations when the person unfortunately happens to be in some rare moment of weakness due to a revival of Samskaras. Whereas in gross natures such temptations readily and immediately work havoc, and vice versa, noble impulses immediately influence a fine nature but fail to evoke any response in a gross person of low animal mentality. This has given rise to the proverb in the Marathi language "To the cobbler's deity worship is by shoes," or again the current Tamil saying "Without the cane the monkey will not dance." The same is the case with noble sentiments too, as is amply exemplified by the overcareful psychology applied by the famous Dr. Arnold of Rugby in appealing to the worthier instincts in his boys. No less striking is the historic example of Mark Antony skilfully exercising his persuasive and provocatory eloquence upon his Roman audience, first to evoke compassion by playing subtly upon their human side, and then rousing a frenzy of revengeful violence by inflaming their strong animal passion of anger.

It is this deep human insight and admirable penetrating psychology that is at the basis of the Hell and Retribution ideas in the Puranic Hindu Religion. They knew that sweet whistling will not make the buffalo move, whereas whipping will. We know how on the eve of building the great bridge to Lanka, when requests failed to make the Ocean-King behave suitably, Rama took out an arrow in anger. The very next instant had the Sagara-Raja pleading with folded hands before Rama. Likewise to goad man on to noble deeds high aspiration and righteous conduct, the Puranic sages held out before him bright prospects and extolled the untold benefits

and blessings of a good life. Here they tried to appeal to man's human side. But when he indulged in extreme sin and bestial acts of gross sensuality, they knew it was not the occasion for mincing matters. The beast could only be chastened through a true and vivid description of the inevitable results of his actions. Here we must note that they did not exaggerate or utter any falsehood, but gave a special importance to and emphasised the matter by dilating upon it in graphic detail and spared no pains in doing this. They therefore confronted the Jiva with a terrific array of dire consequences that would inevitably accrue to the evil actions of the sinner. They gave graphic descriptions of the various punishments awaiting the wanton transgressor of moral and spiritual laws. They vividly related past instances of transgressors and the retribution that overtook them, to testify to this truth. The Puranas abound in fearful examples of life-long sufferings in lower wombs suffered by people like Nahusha, Java and Vijaya, the well-known Gajendra and many others.

They do not stop with that. As though it were not enough to give instances of the "Phalas" of positive sinful actions and crimes, they cite certain cases when even the indulgence in a comparatively harmelss, good emotion like affection, brings about grave suffering upon man. The warning implied in the story of the past lives of Sage Jadabharata is an instance in point. Also the accidental participation in a seeming falsehood was enough to send a soul to take a sight, though but for a moment, of the awful hell-fire. The incident of the great Yudhishthira's Naraka-Darshan is referred to here.

NEMESIS AND THE INEXORABLE LAWS OF JUSTICE

Fortunately or unfortunately, out of the numerous Puranas very few are studied by the vast majority now-a-days. Those few devoted people that read the Puranas or listen to their recital rarely go beyond the four or five classical Saivite and Vaishnavite Puranas that are popularly current throughout the country. We may say that Purana perusal is generally confined to the Skanda, Markandeya, Vishnu or the Srimad Bhagavata. It is not the scholar or the orthodox Brahmin section that is meant here but the common man-in-the-street who goes to form a distinct and important part of the population. Thus this whip-crack of the Karma and Karma-phala citation does not sound now-a-days to chasten the sensual beast in man. And as a result of this it is running amok as never heretofore. But laws, be they mundane or divine, are inexorable. The ignorance of the Penal Code does not lay a premium on indulgence in crime nor does the offender go scot-free. He burgles and he gets jailed. He murders and is hanged. Likewise also he sins and he suffers. If this truth of the inescapable order of cosmic Law is placed before him in unvarnished and distinct outline it may serve just a little bit to persuade him to give up vice and follow virtue, to renounce *adharma* and embrace *dharma*. It has purposes confined mainly to the physical and mental forms that this heavenly retribution takes, and also to the forms it takes upon this earth-plane. For modern man is held by the motto "seeing is believing," and he hardly requires to give a second glance to show the terrible truth of the price man pays in hospitals and clinics for the crimes against Dharma.

EVIDENCE FOR THE EXISTENCE OF PLANES BEYOND

As ordinarily conceived of by the modern rationalistic mind, hells are not an imaginary fiction. The empiricist believes only in experience of sense-contact and feels himself unable to rise above the dic-

Indian Dance—an Exalted Discipline for Life Divine

(Sri Swami Sivananda)

SOME vain and dry Vedantins who pose themselves as *Advaita-vadins* dislike *Sankirtan* or singing of the names of the Lord, and the performance of dance or *Nritya*. Swami Rama Tirtha, the finest example of an ideal Vedantin, danced in the Brahmapuri forests, when he was in divine ecstatic mood, with *ghunghru* tied to his feet. He had harmonious combination of head and heart. Lord Gouranga was another genius; he was a formidable master of *Nyaya* or Logic; he too did Nritya and Sankirtan, and developed as much his heart as he had developed his head.

Nritya is an exact science; it is Adhyatmic and celestial. The founders of this blessed science are Lord Krishna and Lord Siva. You will have

tates of the intellect. But it does not mean that man has reason to overlook facts beyond his comprehension. We have no right to assert that this globe of earth is the most concrete reality and that others are mere apparitions. The stars do not become mere spots with a twinkling light in the sky merely for the reason that we perceive them to be so. If I have not seen America I have no right to deny the existence of such a country. There are evidences, both intuitional and rational, for us to accept the existence of worlds beyond, which are entirely different both in nature and size. The Yogavasishtha says that our earth is only an atom among many other larger worlds existing beyond our perception and is of one particular variety among many others which differ from it in every way. We have no authority to discard the account given by Vasishtha that there exist worlds which are made of different materials like copper, iron, gold, etc., filled with water, milk, and the like, and inhabited by serpents, animals, devils, and so on. It is not necessary that human beings alone should inhabit all worlds and that the same earthly conditions should prevail in all planes of existence. The universe is a gradual revelation of the Infinite Absolute in various degrees of Consciousness, which is inclusive of every sort of life and experience. The Infinite is a great Wonder and we cannot say what things are thriving in its womb! We and our world are but one among the many in it! There are many families in Infinity, and earth, hell, heaven, men, animals, gods, devils, are all Its children with varying temperaments. The Absolute ranges from lowest matter to Pure Bliss or Ananda, and between these exist the countless universes with their contents. They differ both in their individual nature and in the nature of their contents. It is said that beings take birth in one or the other of these worlds in accordance with their actions which bear fruits of a kind that can be reaped only in that particular world. Only fire can give heat and only food can appease hunger. Even so only a particular condition and environment can enable us to reap the fruits of a specific action. Though punishments need not necessarily be due to the wrath of any personal Divine Being, it can be asserted that it is necessary, by the very law of nature, that the soul should manifest itself with a body suited for its experience determined by its past actions. As such, it is not unreasonable that variety in the nature of worlds should be real. We have to remember that the real is unseen.

Vivekachudamani

(Sri Swami Narayanananda)

सर्वात्मकोऽहं सर्वोऽहं सर्वातीतोऽहमद्वयः ।
केवलाखण्डबोधोऽहमानन्दोऽहं निरन्तरः ॥५१६॥

516. I am the self of all; I am the all. I am the ultimate Reality. I am the one without a second. I am unbroken, pure knowledge-bliss.

Commentary: The universality, the supremacy, knowledge, completeness, constancy and unobstructed nature of the self is stressed here.

स्वाराज्यसाम्राज्यविभूतिरेषा
भवत्कृपा श्रीमहिमप्रसादात् ।
प्राप्ता मया श्रीगुरवे महात्मने
नमो नमस्तेऽस्तु पुनर्नमोऽस्तु ॥५१७॥

517. By thy kindness, glory and grace this state of Atmic splendour, glory and sovereignty of independence and salvation has been attained by me. O my great preceptor of ineffable splendour, prostrations to thee, prostrations again!

Commentary: Realising the glory and splendour and mercy of the preceptor, the disciple in all humility prostrates to the preceptor. His joy is inexpressible. The feelings are surging.

महास्वप्ने मायाकृतजनिजरामृत्युगहने
भ्रमन्तं क्लिश्यन्तं बहुलतरतापैरनुदिनम् ।
अहंकाराख्याग्र्यव्यथितमिममत्यन्तकृपया
प्रबोध्य प्रस्वापात्परमवितवान्मामसि गुरो ॥५१८॥

518. In the great dream caused by Maya in the wild forest of birth, old age and death, I was roaming and was perturbed in a variety of ways and afflictions, day in and day out, by the great tiger of egoism. Thou hast, out of thy infinite grace, woke me up from that great sleep and so I am protected by thee, O Preceptor.

Commentary: The disciple gets a glimpse of all the privations and tribulations which he had to undergo in his life of ignorance or the period of life or the lives he spent in abject ignorance and bondage. He is now reminded of the variety of torments he had to undergo prior to the period the preceptor took pity on him. The aspirant was fast asleep. But when he finds himself to be awakened and the way is shown to be near the Divinity he feels intense joy; his gratefulness to the Guru is shown here.

(Notwithstanding the reasons listed in a note, in the previous issue, under this serial, we have felt it a matter of delight at the request of many readers, to retain the presentment of the Sanskrit text.)

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to exhibit the six Bhavas in your Nartanam or dance. These are *Utpati* (creation), *Vinasam* (destruction), *Gati* (movement), *Agati* (stability), *Vidya* (knowledge), and *Avidya* (ignorance). Nritya that accompanies a *Kirtan* is an inseparable, sacred movement of the various limbs of the body in accordance with the inner divine Bhav. *Nritya* is a divine science. Those who do *Nritya* should bring out the six *Bhavas*. It is an external manifestation induced in *Bhaktas* by the thrill of ecstasy from within and helps the devotees in merging themselves in the Lord. Supreme joy and magnanimity of the sacred Nritya could only be understood by Rishis and devotees like Narada, Vyasa, Suka, Mira, Tukka, Gouranga, Hafiz and others and not by the worldly-minded persons whose minds are saturated with passion and thoughts of pleasure.

The *Adi Gurus* for this celestial Nritya were Lord Siva, Krishna and Mother Kali. Dancing that accompanies vulgar music and obscene songs with intoxicants is invariably the outcome of passion and base thoughts. It has a deep tinge of lust. Do you see clearly the difference, friends? In God's Supreme Dance, the universe had its origin: indeed, in it alone has the world its life: and finally, when the time comes, into His dance all this will be withdrawn.

Nritya creates, sustains and destroys. Preserved on the high pedestal of Purity, Sublimity and as an expression of the finest sentiments of

Mystic-Doctor Sivananda and Doctor-Sage Schweitzer

(Dr. Haridas Chaudhuri, M.A., Ph.D.)
[Professor, American Academy of Asian Studies, San Francisco, U. S. A.]

SWAMI Sivananda is a living embodiment of the spirit of Indian culture. He combines in himself deep spiritual intuition with vast erudition. The exceeding sweetness of his loving nature is harmoniously blended with the extraordinary vigour of his intellect. An uncompromising spirit of renunciation is coupled with unreserved self-offering in the service of humanity. Union of lofty contemplation with deep compassion has turned his life into an unceasing flux of divine action. Integration with the Infinite has endowed him with divine authority, and has imparted to his personality a spiritual magnetism. No wonder that increasing number of people all over the world are every day turning to Swami Sivananda for spiritual guidance and inspiration.

The life and teaching of Swami Sivananda is a positive refutation of the misinformed critics of Indian culture. It has been contended by some leading Western thinkers, Dr. Albert Schweitzer among them, that Indian thought is characterised by pessimism, world and life negation, and consequent disregard of ethical values. The context carries references and allusions to the Second Chapter, and the trend of the whole, of Dr. Albert

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SIVANANDA—THE LIGHT AND INSPIRATION OF HUMANITY

(Mr. Justice A.S.P. Ayyar, M.A. *(Oxen),* I.C.S., *Bar-at-Law,* F.R.S.A., *Madras)*

WELL-CONSIDERED judgment would argue that it is blessed souls like Sivananda that make the world endurable, like candles in pitch darkness.

CULTURAL MISSION ON A GRAND SCALE

As a person, Sivananda is remarkable, and has medicine for the body, mind and soul. From a doctor ministering to the body he has been now ministering to the Self. The Divine Life Society members of Malabar, speak of the great inspiration Sivananda has been to them.

Sivananda's tireless devotion to the cause of Indian religion and culture, is an example and inspiration to both young and old, Hindus and non-Hindus.

[Continued from the previous page.]

the heart, this threefold process is at once divinised. *Nritya* will then create devotion in even a stony heart hardened by a subhuman pursuit of the material pleasures. Dancing or *Nritya* will destroy all the evils that assail a man from within. For, it is lack of development of the heart that gives room for the growth of Evil. *Nritya* develops the heart and therefore, annihilates evil.

DANCING—A DISTINCTIVE METHOD OF GOD-REALIZATION

Lord Krishna was very fond of dancing. To please Him the Gopis would dance: the dance would make them forget themselves and lose themselves in Him. They lived in Him: and He lived in them! In recent times, Mira Bai took up this tradition. She danced her way into the heart of the Lord. Lord Gouranga danced along the roads, singing the names of the Lord. The very sight of him could convert even confirmed rogues into perfect saints. Dancing is an integral part of the Synthetic or integral Yoga; it developes one's body, mind heart, and soul. The intellect of even the spectators is sharpened and subtilised when they try to follow the meaning of those rapid movements of the limbs and eyes! Dancing spreads its magic spell over all your faculties; it is a powerful aid to concentration. When the devotee feels the need of an aid to drive out extraneous thoughts from his mind, he takes to *Nritya*. Very soon he is filled with God!

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Schweitzer's *Indian Thought and Its Development*. Whosoever makes a deep study of the source-books of Indian culture as well as of the outstanding spiritual leaders of India, will be convinced of the superficiality of Dr. Schweitzer's criticism. According to the teaching of the Upanishads, delight or *ananda* is the source of cosmic creation, and blissful immortality, *amritam*, is the ultimate goal of all life. Is this pessimism? It is true that Indian philosophy, especially Buddhist thought, stresses the sorrowful character of the cycle of birth and re-birth, *samsara*. But the tragic nature of the cycle of empirical existence is taken into account in order to direct the minds of people to the paramount need for the spiritual reconstruction of life in accordance with higher values or eternal verities.

NEGATION A STEP TO HIGHER AFFIRMATION

Unfortunate it is that even a great thinker like Albert Schweitzer should not understand aright the true significance of the element of world and life negation which is undoubtedly predialectics knows that negation is an essential factor in higher affirmation, that antithesis is an essential factor in higher synthesis. The great spiritual leaders of India have emphasized renunciation not as an end unto itself, nor as a means to mere individual salvation, but as an essential condition of selfless dedication to the establishment of the kingdom of truth and righteousness, in society. Sivananda is a living emblem of the same ideal. He renounced the world in order to attain God-realisation, but having realized God he embraced and affirmed the world on a higher plane, in a spirit of loving dedication to the good of humanity. What is especially noteworthy is that Sivananda has been indefatigably working among the people, making himself easily accessible to the rich and the poor, the learned and the illiterate, alike. He has been working not only to satisfy the longing of the spiritual seekers but also to remove the material distress of the multitude. He is indeed a front-rank, dynamic, mystic functioning as a doctor of the body, a doctor of the soul, and a doctor of man's evolving social consciousness.

SIVANANDA—THE YOGI OF UNIVERSAL LOVE

(Sri Swami Vedantananda)

'CULTIVATE cosmic love, and rekindle once again the living light of love in the world', says Sivananda, the greatest Vedantin of our times. At present, Love has come to be looked upon as a delusion, a piece of sentimentality, a lie, a weakness at best, and, in any case, an unpractical and risky proposition. An odd but unfortunately very characteristic phenomenon of our period is that the very word 'love' has fallen into disrepute and come to connote a bundle of rather disavowal passions. Lord Sivananda has re-hallowed love, giving it a new birth. This, the renaissance of love, is perhaps his greatest miracle; he worked it by the power of precept and personal example; by being a living representation of all-redeeming love.

Voltaire, in his *Candide*, advises man that the best he can do in this topsy-turvy and unstable world, is to cultivate his garden in patience. But, Aldous Huxley, points out, the gardens of too many of us, the civil servants, the bank-clerks, and the factory hands, and others, seem hardly worth taking much trouble over, not gardens in which one can work with joy and enthusiasm. Sivananda, however, tells us to cultivate the garden of the heart, the only plot deserving great care and certain to yield flowers and fruits. Let us, then, assiduously cultivate the garden of the heart, "Love grows gradually, just as you grow a flower or a tree in a garden—cultivate love in the garden of your heart by removing the weeds of hatred, suspicion, revenge, jealousy, pride and selfishness. The power of love is ineffable."

Quite often Sivananda warns people not to be tactless and heartless in speech. The depriving

Syncretic Tendencies in Sivananda's Mysticism

(Jnana Bhaskara Sri K.S. Ramaswami Sastri)

MYSTICISM in all its aspects affirms that God is the Father or the Mother of the whole universe and that all living beings are the children of God. As intuition is the instrument of the cognition of God and as intuition is the point of convergence of intellect, emotion, will and imagination, and yet transcends them, there are mystics who go along one or the other of these lines before transcending all of them, in illumination and bliss. Yajnavalkya, Sandilya, Sankara, Plato, Plotinus, St. Augustine and Spinoza go along the intellectual stairway; Narada and the Gopis go along the emotional stairway; Samartha Ramadas goes along the ethical stairway; the great temple-builders and sculptors of India, Valmiki, Vyasa and Kalidasa, Haridas and Tansen and Tyagaraja, Dixitar and Shyama Sastri went along the stairway of creative artistic imagination.

Mysticism had an early and remarkable flowering in India, of the Upanishads. This wonderful mysticism had an even more wonderful flowering in Tamil poetry and philosophy. The mellifluous hymns of the Alwars and the Nayanmars, the Siddhanta-Vedanta outpourings of Thayumanavar and the poems of Arunagirinathar and Ramalingaswami and even the recent poems of Subramania Bharati and Yogi Shuddhananda Bharati form an unparalleled flowering of mysticism. Sankara, Ramanuja and Madhva were philosophic mystics with diverse but congruous inner urges. Their influence led to the efflorescence of mysticism in North India in Ramananda, Nimbarka, Vallabha, Kabir, Mira Bai, Jayadeva, Vidyapathi, Chandidas, Chaitanya, Tagore and others. Mysticism in Western India has an evolution of its own.

SYNTHESIS OF APPROACH TO MYSTIC EXPERIENCE

In Swami Sivananda we find the result of the combined mysticism of all his predecessors and of his own personal striving and Self-realization. He emphasises the supreme value of meditation on *Pranava,* and of Yogic realization in Samyama culminating in Samadhi. I shall quote here only a few instances and samples of his mysticism. In his *Philosophy and Meditation on Om,* Sivananda writes, "The Over-soul of the Western Philosophers is the Brahman of the Upanishads or the Atman of the Vedantins. The supreme Soul or Paramatman is the support of the individual soul and is the Oversoul." "You must be a practical Vedantin. Vedanta teaches oneness or unity of the Self. You must radiate love to one and all." "Feel the majesty of your inner Self. Then Nature will obey you, and you can command all the elements. All the eight Siddhis and the nine Riddhis will roll under your feet." In his *Yoga in Daily Life,* Sivananda says, "There is Mantra-Shakti and Mantra-Chaitanya in every Mantra. It changes the mental substance from passion to purity, from Rajas to Sattva. It calms and strengthens the mind. It makes the mind Antarmukha or introspective. Eventually it leads to the direct Darshan or realization of God."

(The continuation of Jnana Bhaskara Sri K.S. Ramaswami Sastri's serial on the "Essence of Brahma Sutras", and on the "Sociological Lessons in Sivananda Literature", will appear in the subsequent issues of the "Divine Life.")

[Continued from the previous page.]

oneself of the pleasure of giving vent to a thought that smacks of brightness but might hurt others, is also an act of selflessness and charity. In a word, heartless brilliancy and wit can never make up for lack of sympathy. Swami Sivananda knows the art of administering even a richly deserved reproof with restraint and consideration. And, how could it be otherwise with him, for, is he not a lover of all beings, the lover even of the sinners! Drain love, or even the dream of love, from the human spirit, and it shrivels up like a rose of Jericho and like it, it can be re-animated only when it gets a fresh supply of vivifying love.

Maitreyi Vidya of the Brihadaranyaka Upanishad

(Sri Swami Sivananda)

THIS mystic meditation on the Brahman in its transcendental Nature, this Maitreyi Vidya occurs in the *Brihadaranyaka Upanishad,* II, 4 and IV, 5. Sage Yajnavalkya instructs his Brahmavadini wife, Maitreyi, on the nature of the Highest Self, in this manner:

> *"O dear, not for the love of this all this all is dear, but for the love of the Self, this all is dear. This Atma (Self), O Maitreyi, is to be seen, heard of, reflected upon and meditated upon. O dear, through the seeing of, hearing of, reflecting upon and knowledge of this Self, all this becomes known. Where there is duality as it were, there one sees the other, smells the other, hears the other, speaks to the other, thinks of the other, understands the other. But there one's Self alone exists everywhere, then through what can one see what, through what can one smell what, through what can one think of what, through what can one understand what? Through what can one understand that by which everything else is understood? O dear, through what can one understand the understander?"* b

The Maitreyi Vidya forms the culmination of the entire philosophy of the Upanishads. The Absolute Reality is affirmed and declared in boldest terms in these two Vidyas. The non-existence or the illusory nature of the world-phenomenon and the truth of the One Indivisible Essence is asserted. When cause and effect are different from one another there arises the concept of duality. When cause and effect are blended into one, everything becomes One without a second. This Vidya is useful for the highest Advaitic Meditation on the unconditioned Absolute.

ULTIMATE MESSAGE OF THE PHILOSOPHY OF BHAGAVAD GITA

(Sri Swami Sivananda)

THE modern man opines himself to be scientific and strictly rational. The Bhagavad Gita warns man that science and rational knowledge are simple laws and knowledge of the forms of external experience which by no means are valid by themselves. They are valid only in so far as they are related to an experiencing phenomenal subject, but they are invalid to the noumenal subject which is the heart of even the perceived of the known forms of experience. Experience is not prior but posterior to Self-consciousness; hence all experience in the world is the outcome of the ideas given rise to by consciousness in the capacity of the knowing subject which it essentially is. The phenomenon should vanish in the Noumenon which is the Root-existence. Until this is achieved, no problem can be solved, no pain can be allayed. The great modern problems are a trifle to the wisdom of the Gita which considers worldly wisdom as a fool's paradise.

TRUE LIBERATION FROM ALL PROBLEMS OF LIFE

The way of life to be lived in order to reach absolute perfection is pointed out by the ethics of the Gita itself. It is the calming of the passions, creative willing, the cessation of all psychic function that lead to a merging in Self-consciousness, where alone is the freedom from the oppression of life in a multifarous universe, where alone is thorough and unlimited perfection, and which alone is real knowledge, true wisdom.

TEXT BY TATTWADARSHINI

WHATEVER is spiritual in nature, exalted in character, pre-eminent in personality, elevatingly aesthetic in appeal gravitates towards itself, the radiant Self of General R.S. Soekanto, Ex-Minister for Law and Order, in Indonesia. Mecca called this keeper of the high principles of Life. On his way back, he is here seen with Sivananda the Swami to carry the impact of whose Sight, Light, Wisdom, Power, Personality, he deems a great prerogative, a rare privilege and an important mission of his life of exalted service.

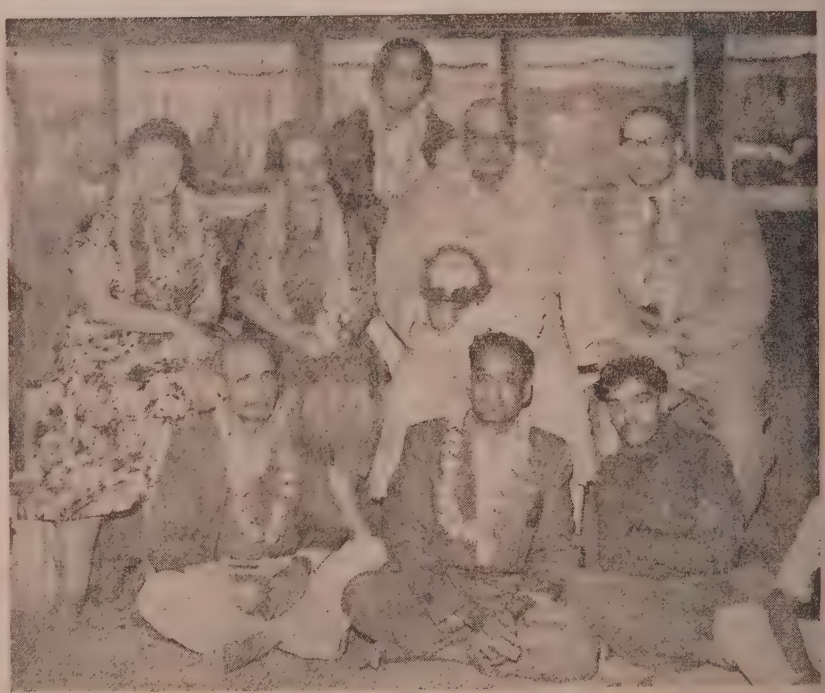
RECALLED it would be, particularly with pleasure, by the 'Divine Life' readers, that under the able and inspiring leadership of General Soekanto, the Divine Life Society Centres in Indonesia have been rendering yeomen services for the spread of the Light of Divine Living. We wish revered Gen. Soekanto a very happy and long life, and wish too, that Indonesia, India, and all the world, would rapidly grow into a single family of high spiritual aspiration, into a single world, strongly united by that aspiration and that activity which are bound up with living a life at its noblest, at its best, a life in the Divine.

Sivananda's Mission, Under Gen. Seokanto, in Indonesia

FROM Indonesia, Gen. R.S. Seokanto, wrote, five years ago, that by his efforts inspired wholly by the influence of Sivananda, the Divine Life Society in Djakarta became a dynamic reality, and that "under Sage Sivananda's magic guidance, no effort was necessary for propagating his teachings. People became interested and were hungry for spiritual wisdom of his system of thought. It was a smooth operation; the Divine Mission was building up on its own. Words fail me to describe properly the dynamic force emanating from our Swamiji. We, in Indonesia are grateful for this growing spiritual force under his guidance and loving care, being the only means to balance this shaken world, to bring harmony between Matter and Spirit. May we be given the great joy of witnessing the fulfilment of Sivananda's ideals of world-brotherhood and universal peace!"

SENIOR Queen Mother of Nepal, H Majesty K.R.L. Devi Shah; the j nior Queen Mother, Her Majes E.R.L. Devi Thah; H.R.H. Prin Basundhara, the brother of the Kin of Nepal; and their Royal Highne Princess T.R.L. Devi Shah and Pri cess, V.R.L. Devi Shah, the siste of the King, with Sri Swami Siv nanda. *In the background,* to th left and to the right of Sivanand are Sri Swami Satyajnanananda ar Sri Swami Santananda Saraswat

PRINCES Evrard d'Arenberg, *Brussels;* Sri Sivananda-Margarita, *Trogen;* Sri Swami Sivananda; Sri Theo Schneider, *Trogen. In the background:* Dr. Sivananda-Hridayananda; *On the floor:* Devotees from New Delhi.



THE almost incredible many-sidedness of Sivananda's spiritual realization, gift, resource, ability, interest, activity, service, life and message, form a matter of amazement that draws to him the cream of the world-society, constitutes a constant wonder to Princesses and populace, to those that contact him, even to those that are themselves extremely diligent by nature and all-round in development and self-expression.

[Several reasons have precluded from us the possibilities of featuring in full, in this issue, this serial of pictures and text on the talented elite of Europe and the East at Sivanandanagar.]

Dr. Miroslov Zikmund, author and film-producer, Czechoslovakia, Europe, receives from Sivananda, as the photograph shows, that number of Sivananda publications, and obtains too, as the photograph does not really show, from the very blandishments of Sivananda, the inspiring knowledge that above all artists there stands rare artist, the best of artists, enwrapping himself in the delights of self-culture, self-sculpture, of the nurture of the principles in his being that endure beyond all time-eternity, and are conserved in the being of the Timeless Reality, of the pursuit of a Knowledge of himself in all humanity, of himself in all Nature, of himself in the Divine, the *Karma-Yogi*.

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Sivananda, Sivananda-Margarita owes her presen eminence as a Poetess of Divine Life, an angel of Divine Service, a Goddess of Divine Knowledge, sacred heart has its vitals in Sivanandanagar; she basks in the sunshine of Sivananda's compassion-essence, and draws her nourishment from Sivananda's divine and universal Love and derives her artistic ideals and vision from the Beauty of Sivananda's Divine Life

WITH Sivananda the other person is that noblest soul Dr. Lakshmipaty whose life is an epic living packed with the most notable events of service that poured a new vitality into *Ayurveda,* the perfect medical system of ancient India,—a life vibrant with an indomitable will, a life radiant with high moral excellence and an equally high social eminence. Dr. Lakshmipaty's entire family constitutes one grand social unit dedicated to medical calling, to a ministration to the sick, to a role of angelic healing and light. The noble consort of Dr. Lakshmipaty, the late Srimati Rukmini Lakshmipaty held the office, for sometime, of Minister for Health in the Madras State, and his two daughters are well-qualified London-returned doctors active in the service of the sick and the ailing. Dr. Lakshmipaty's manifold service to Ayurveda will remain unique. On a different level, and in a different way, Sivananda too has done not a little to further the cause of Indian medicine, and to put its literature on a pedestal of high importance for research.

Siva's Contribution to the Cause of Indian Medicine

DURING the pre-war years, when the entire length and breath of the sub-continent India, was seething with unrestrained young energies of national consciousness and the great leaders of peaceful political action and amazing service and self-sacrifice.....Dr. Lakshmipaty, realizing the mighty importance of arousing and liberating India from within and placing her on her own strong national feet, plunged himself into an Herculean task of awakening the keen interest of modern Indian mind in the rich resources and vast potentialities of Ayurveda. In the history of contemporary Indian medicine, his works would be reckoned as outstanding.

SUCH names of the great pioneers who added to the development of the science of Ayurveda, as Vagbhata, Madhva, Jivaka and Bhava Mishra of Banaras, are well-known, and the almost miraculous results that the medicinal herbs prescribed by Ayurveda, are brought into the systems of those who have used them, is more than sufficient proof of its unique value. The amazingly wide scope and the genuine scientific nature of Ayurveda received much enthusiastic appreciation from such Westerners as Sir William Hunter, too, and the recent researches show that the early Greeks owed much of their knowledge on the physiology of man and on medicine, to Ayurveda. But, then, in the contemporary India, dominated as it is by the obscurantist tendencies and fashionable opinions that have risen from Western civilization, none, none except Dr. Lakshmipaty had taken such extraordinary pains, battled against several odds, and exerted every resource, to further the aims, the purposes, the uses, and the spread of Ayurveda.

ASHRAM NEWS AND NOTES

Sivanandashram—A New Divine World

PERSONALITY BEHIND THE PARADISE

THE best idea of the kind of world Sivananda has created at Sivanandanagar, would emerge from the kind of 'superb personality' that Sivananda himself is, a personality concerning which, the *My Magazine of India,* during the course of a review in its columns, of one of our outstanding publications, presented, the unique assessment by the author of that work, thus, "No better description of the superb personality of Sivananda is possible than the author's own unique assessment which we quote: 'Promethean in motive, intention, effort and endurance, Platonic in depth and horizonless ranges of thought, a Buddha in the most enlightened and compassionate nature, a Confucius in endeavouring to bring mankind to moral wisdom and happiness, a John the Baptist in initiating tens of hundreds of aspirants into the Holy Order of highest spiritual experience, a Christ in the performance of 'miraculous' deeds, and in eloquence a St. Paul, Swami Sivananda has been successfully engaging himself in an overpowering Cyclopean task concerning a diffusion of divine illumination in all mankind, and making Herculean efforts to improve human nature around the world, and enable individuals realise their own greatest inner possibilities." How splendid must be the world that is being raised, perceptibly yet imperceptibly by and upon the energies of such a prsonality! One would say, indeed quite different from the one voiced by Miranda in Shakespeare's *Temnest*, and quite different also from the one envisioned by Aldous Huxley!

WESTERN ALICE IN SIVANANDA'S WONDERLAND

In order we may gain a glimpse of the kind of world in which the Western visitors and visiting-Sadhaks and permanent inmates of, the Sivanandanagar find themselves in, we present here what Dr. Judith Tyberg, M.A., Ph.D., California, has had to say, in her letter to a friend of her's here: "An awareness of God-consciousness which gradually dawned in me while wandering on the Sivanandashram Ghats, and watching the pilgrims on their way to Gangotri or communing with them before they boarded a boat to cross the Ganges to some other temple on the other side, while hearing them chanting their love and adoration to Mother Ganga as they crossed the river, while taking part in devotions and meditations at sunrise and sunset and talking with disciples regarding their life-purposes, while seeing the daily blessings and charity work of Sivananda, to all pilgrims and passers-by and while singing Kirtans with the Sadhaks in the evening under the stars of Sivananda's Varandah which overlooks the Ganges. I felt like Alice in Wonderland, for I was in an absolutely different realm of consciousness, motive and life, where God was manifest and acted as the driving force to action."

MANY-SIDED SPIRITUAL MAGNETISM AND MINISTRY

Sri S.L. Dhar, I.C.S., Commissioner for Lucknow and Fyzabad Divisions, explained, as early as a decade ago, why people gather round Sivananda, in all weathers, during all seasons, from all parts of the world. He credited the fact to Sivananda's great drawing spiritual power, and said that "it is not possible for one to describe Sivananda and his divine qualities. We can experience him." Not satisfied with this, he went on to say, "we must all carry Sivananda's message from door to door; then only can there be peace in the world." Another high-ranking I.C.S. Officer at the Capital, New Delhi, quietly wrote to his friend, "those who come from all over the world, to Sivananda, to seek his assistance and guidance never go away disappointed. It is interesting to watch him dealing with people who come to meet him with different objects. A large number of people wend their way to Sivanandanagar, just to take his Darshan, others to seek spiritual upliftment, and peace of mind, some

others come to him with their personal difficulties and problems, which, though appeared to be intractable previously, are, somehow or other, reduced to more manageable proportions. He thus places them in a completely different state of mind, from the one in which they came to see him, and thus helps them solve their own problems. His actual words of advice and guidance are always pointed, simple and straightforward, and would go to the heart of the matter, for there is nothing superficial or superfluous in them. After having dealt with the visitor and his problems, Sivananda passes on to something else, because his day is full of numerous and varied activities. Nevertheless, the visitor feels confident that Sivananda would always have an abiding and kindly interest in him for all times to come."

VISITORS AND VISITING-SADHAKS

Among the visitors to the Sivanandanagar, during the month under review, are: Sri Shankar, Asst. Excise Commissioner, Mysore; Sri Rani Kumudini Devi of Hyderabad; and, the visiting-Sadhaks now staying at the Ashram are: Mrs. Elizabeth Rieter, Swami Ramananda (Alfredo Walkmeister), Sri Felix Knecht, Mrs. Hermine Mafli; Sri Sivananda-Lila (Mrs. Otti Friedman); Anna Gouri (Mrs. Michael Levien).

SIVANANDA GENERAL HOSPITAL

DURING the year 1960, the Sivananda General Hospital, Sivanandanagar, had given itself the delight in services distinguished by high efficiency and gentle consideration, of treating no less than twenty-six thousand and eight hundred and ninety-nine cases, and of dispensing medicines valued approximately at Rs. 12675.61 n.P. Sciatica, Blood Pressure, Orchitis, Diabetes, T.B., Lung, Leucorrhoea, Tonsillitis, Goitre, Harpes, Granuloma, Scabies, Pregnancy, Epistaxis, were among the many varieties of cases treated. The subsequent numbers of the *Divine Life*, will carry reports and notices from the Sivananda Eye Hospital now growing in dimensions and assuming increasing popularity for its expert and highly skilled surgical and medical services.

SIVANANDA'S SPIRITUAL LESSONS IN SPANISH

[This Spanish translation is by Sri Susano Ortiz, Mayaquez.]

1. Se llega a Dies por el camino del corazon.

2. Se expresa mejor la religion a traves de la etica y dela moral.

3. La bondad es el precio, la felicidad la recompensa.

4. La conquista de la mente es la mas grande victoria.

5. Dios es uno en todos, y todos en uno.

6. Definir a Dios es negarlo. Pero se llega a El a traves de la practica de la bondad, la autorisciplina, la busqueda y la meditacion.

7. El ejemplo es mejor que el precepto. El ejmplo silencioso es mejor que el ejemplo que grita.

Happy New Year

Nineteen Sixty-One
Opens to you the heaven
Of Truth, Wisdom and Beauty-
The fruits of well-done duty.
Arise, awake, the Lord is near.
Listen, friend, and lend your ear:
Serve, love, meditate, realise
Within you the key to salvation lies,
Away from cares and worries of this world,
Away from the lure of the senses and gold!
Open the chambers of your heart,
And realise now "That Thou Art"
A happy new year to all of you.
And may the Lord bless you
With radiant health, unfading cheer,
Rapid progress towards Life's Goal.

[Through an oversight, this 'poem' of Sivananda on the Happy New Year, escaped publication in the January issue of the *Divine Life*.]

Divine Life Society—Its Growth & Its Achievements

Among the hundreds of letters that the Post pours, except on Sundays, into files we single out and present here just two or three letters that yield as picture of the nature of the growth and achievements of the Society as an institution.

Dr. Mohammed Hafiz Syed, M.A., Ph.D., D. Litt., of Allahabad, felt, obviously, the stress of an inner need to express himself, spontaneously, unawares, while writing to us on many things, thus, 'As a founder of the Divine Life Society, Swami Sivananda's work is in many ways unique. It is so well-organised that its members in distant parts of India and the world, are really knit together in bonds of spiritual comradeship, and they greet each other as brothers and fellow-workers. In obscure corners of India where materialism has its sway today, in those very places one hears the name of God, devoutly and reverently repeated. This is by no means a small achievement and the credit of it all goes to one solitary Sannyasi, Swami Sivananda, who may rightly be called the true representative of ancient Rishis in modern times."

A UNIVERSAL INSTITUTION—ITS WIDE INFLUENCE

The well-known author of the most valuable, and now out of print work, *Philosophy of Yoga-vasishtha,* Dr. B.L. Atreya, M.A., Ph.D., D.Litt., who had given himself the pleasure and privilege of watching the growth of the Divine Life Society from its very inception, feels surprised, in the course of his letter-writing, that the Society has grown into a very big international institution, and no less than the famous Sri Ganesh Dutt Goswami told his friend Sri Sethji Birla in the Birla Mandir, "If you help Sivanandashram, you help the whole world, because it is a universal institution." So drawn to it have been many, in almost all parts of the world, that some like Dr. E.G. Carpani, Ph.D., Director,....Rassegna, have come to leave a personal testimony in their personal epistles, to the effect, "from a spiritual point of view, I feel myself a son of Sivananda's country—India. To my heart, India is my motherland, and you can understand how much pleasure Sivananda has given to me, by his spiritual guidance. I wish to collaborate in his great mission, in a great measure." Even by devoting eight large-sized volumes, for the publication of such remarks, views, opinions, that reveal to us or rather show a mirror to the growth and achievements of the Divine Life Society, we would be hardly bringing a satisfactory bulk of them into light.

Meditation on Sivananda the Yogi of Universal Beneficence

(Devabhashakavita-Bhaskara Sri Swami Jnanananda, Sivanandasthanasabha)

मायाकूपारमग्नानवशजनगणान् त्रातुकामं प्रकामं
कायायासावसादं सकलमपि तृणीकृत्य कृत्यप्रसक्तम् ।
छायानाथोपमाभं सुचिरमतिमुदाऽभ्यस्तयोगासनादि-
व्यायामावाप्तसत्त्वं शिवमनवरतं भावये योगिवर्यम् ॥

ON that nonpareil Yogi, that Sage upon the exercise of whose extraordinary spiritual excellences lies the redemption of a humanity afflicted by the Power of Illusion, on that Sivananda, who, inspite of all fatigue of his own body, is engrossed in the performance of endless works bound up with the universal beneficence, with the welfare of all humanity, and is able to exert to the utmost his atheletic and Spartan body, a body that is the formation of the long-sustained physical exercises, for the spread of his own divine resplendence that has nowhere but in the Sun, its splendid analogy,—I meditate.

44th All-India Yoga-Vedanta Conference—Programme

22nd MARCH, WEDNESDAY

09.00 a.m. to 11.00 a.m.	Discourses on the Integral Yoga as propounded in the Bhagavadgita.
03.30 p.m. to 04.00 p.m.	Mantra-writing.
04.00 p.m. to 06.00 p.m.	Discourses on the different aspects of Spiritual Sadhana and the qualifications of a Sadhaka.

23rd MARCH, THURSDAY

09.00 a.m. to 11.00 a.m.	Discourses on the different methods of Bhakti-Yoga and
03.30 p.m. to 04.00 p.m.	Mantra-writing.
04.00 p.m. to 06.00 p.m.	Discourses on Karma-Yoga and its implications.

24th MARCH, FRIDAY

09.00 a.m. to 11.00 a.m.	Discourses on Raja Yoga and Man's Inner Psychology.
03.30 p.m. to 04.00 p.m.	Mantra-writing competition.
04.00 p.m. to 06.00 p.m.	Annual General Body Meeting of the Divine Life Society.

25th MARCH, SATURDAY

09.00 a.m. to 11.00 a.m.	Sri Ramanavami Puja at Temple, Havan for world-peace.
03.30 p.m. to 04.00 p.m.	Explanation of the Yoga-Museum.
04.00 p.m. to 06.00 p.m.	Discourses on Vedanta and Jnana-Yoga.

COMMON PROGRAMME ON ALL DAYS

04.30 a.m. to 07.00 a.m.	Common prayers, Japa and meditation, Yoga exercises.
08.00 p.m. to 10.00 p.m.	Satsanga, Sankirtan, Bhajan, spiritual instructions by Mahatmas and Sadhaks, special music performances.

[The 44th All-India Yoga-Vedanta Conference will be held at Sivanandanagar, from March 22nd to 25th. All are cordially invited to attend the functions. Your donations however small will greatly assist the General-Secretary, Divine Life Society, make the Conference a grand success. All members of the Divine Life Society are requested to attend the Annual General Body Meeting of the Divine Life Society.]

SIVANANDA STUDY CIRCLE AT J.C. COLLEGE, FEROZEPUR CITY

APPROVING the constitution of a Sivananda Study Circle at Ferozepur City, Sri Swami Sivananda wrote in his letter to Dr. Prabhakar, the chief-organizer of the Circle, something implicit to the effect that it would be an excellent sister-organization to the two Study Centres now functioning at the Banaras Hindu University and Allahabad University, respectively, and that the students of Universities, Colleges, and Schools, should be well-versed in our ancient Indian culture, if their character has to be exalted, their lives led towards a high destiny, and their country and the world brought closer to spiritual unfoldment and enlightenment. The Circle is being formed, to begin with, with the following members, from among whom, the office-bearers would be drawn: 1) Shriman L. Mukundlalji, Retired C.I.D. Inspector of Police: 2) Shriman O.P. Jaidker, Principal, Jaidkerson Commercial College; 3) Shriman Ram Darshanji, Naib Tehsildar, Ferozepur; 4) Dr. Raghunath Raiji Prabhakar; 5) Sri Om Prakashji, Instructor, Govt. I.T.C. Ferozepur; 6) Sri Madan Singhji, M|S., Sant Singh and Sons, Ferozepur City; 7) Master Hans Rajji Gyani, Retd. Teacher; 8) Shri Bhagawan Dassji, Retd. Asstt. Superintendent, Deputy Commissioner's Office, Ferozepur; 9) Shri Maniramji Monga, Ex. Municipal Commissioner, Ferozepur City; 10) Shriman L. Jiwan Ramji, Secretary, Shri Sanathan Dharm Yuvak Sabha, Ferozepur City; 11) Shriman Om Prakashji Sharma, Teacher; 12) Shriman L. Pyere Lalji Kakar, Retd. I.B., Ferozepur City; 13) Bhagat Ramnathji, Cycle Works, Ferozepur City; 14) Shriman L. Sohan Lal, Contractor, and Senior Vice-President, Municipal Committee, Forozepur; Shriman Sat Pal Machhral, Landlord, Ferozepur.

Thou My Refuge, Thou My Refuge, Thou Alone Art My Refuge

SIVANANDASHRAM-BHAJANAVALI: PRICED but a single rupee, and presented with music and staff notation by Sri Swami Vidyananda, this great little work of over hundred pages in total, abounds in the highly inspiring hymns, peace chants, *kirtans, bhajans,* songs. This most eloquent of the recent Sivananda-publications, commends itself, and carries such high-uplifting, illuminating and transforming prayers and Ashtakas as the *Bhavani-ashtakam* or the Eight Verses on Goddess Bhavani, the first four of which we present *here below:*

na thatho na matha na bandhur na datha
na puthro na puthree na bhrithyo na bhartha
na jayaa na vidya na vritthir-mamaiva
gathisthvam gathisthvam thvamekaa bhavanee
gathisthvam gathisthvam thvamekaa bhavanee
gathisthvam gathisthvam thvamekaa bhavanee
gathisthvam gathisthvam thvamekaa bhavanee
bhavabdha-vapare maha-dukha-bhiruh
papatha prakamee pralobhee pramatthah
kusamsarapasha-prabaddhah sadaaham
na janami danam na cha dhyana-yogam
no janami thanthram na cha sthothramanthram
na janami poojam na cha nyasa-yogam
na janami mukthim layam va kadachith
na janami bhakthim vratham vapi mathar
na janami punyam na janami theertham

1. Neither father, nor mother, nor relative, nor benefactor, nor son, nor daughter, nor servant, nor master, nor wife, nor knowledge, nor anything mine, have I, O Bhavani! Thou my Refuge, Thou my Refuge, Thou alone art my Refuge!

2. Whirling in this shoreless ocean of the world, frightened by the menaces of misfortune, fallen fully into the waters of desire, greed and pride I find no hope of redemption from the flux and flow of the finite life, no way out from the errors and meshes of individuality. Thou my Refuge, Thou my Refuge, O Mother!, Thou art my refuge.

3. and 4. Tantra, Mantra, Stotra, Yantra, Dhyana, worship, charity, Yoga,—these I know not. Thou my Refuge, Thou my Refuge, Thou alone art my Refuge. No merit have I acquired, no pilgrimage have I made, no vows and fasts have I kept, no technique of Laya Yoga have I mastered, no devotion I possess. Thou my Refuge, Thou my Refuge, O Bhavani, Thou alone art my Refuge.

NEWS FROM LITERATURE RESEARCH INSTITUTE

WITH reference to the first number in a serial from the Sivananda Literature Research Institute, featured on the fourth cover page of our previous issue, we feel it essential to state that we neither entertain any intention of seducing modern psychology into the field of philosophical speculations, nor maintain with Croce the impossibility of any empirical psychology but we do try to disturb the self-complacency of the scientific psychology and declaim its tacit or open denial of anything which has not yet yielded itself as an experimentable fact, its unscientific readiness to jump into dangerous conclusions on the strength of the poor and mistaken data whose only merit consists in their amenability to experiment and observation under controlled conditions, and encouraged by the results ensuant as a reward for the laboured efforts thereon, and also its wide and unrestrained dissemination of its own assumptions, postulates, conceptions as though they were eternally valid and true findings of scientific research.

The fourth cover page of the present issue, bears, as announced in our last number, a content wholly devoted to Education. It would be borne in mind that the Yoga-Vedanta Academy, and its recent off-shoot, have been founded with a noetically synthesising spirit greater than the one that directed the conception and creation of the Platonic Academy and with a Vision philosophically more penetrating and analytic than the one that animated the Aristotelian Lyceum, and with no encumbrance or embarrassment except the financial and organization inadequacies at its inception.

Sivananda Literature Research Institute Feature:

Ascendancy Of Vedantic Values In Sivananda's Educational Scheme

[PREAMBULARY OBSERVATION:— Concerning the Universe, a conspectus obtained by an insight definitely keener and richer than, though not specifically as gifted for scientific discovery as, that of Albert Einstein, cannot but disclose to us that Consciousness is central to its organic processes, and when observed in the deeper layers of Man, this Consciousness comes to reveal Itself at once as the first and the fundamental Truth of His Existence, the continent and the synthesising controller of all his knowledge, and the end and consummation of all the value his inner constitution carries and all the delight his being bears—and, how, then, would such an insight, encountering the educational agency and finding its field, its resting place and its acting power laid nowhere except in the complexus of capacities, abilities and functions represented by the whole of human intelligence, conceive of its disciplines and dynamic save as a continuum, mark the borders of its Extent except as conterminous with the boundaries of the entire field of human life, activity and expression, whether the specialised skills of that life and activity are fitted to some technological vocation, or to civil service, or to political leadership, or to mathematical genius, or to philosophization, or to sheer poetization, or merely to some type of trained action, and discern its grand End only in the reaching by life, of a transcendental destiny and fulfilment? Conceived as a continuum, and seen in the Light, and measured against the scale, of the highest values of life, education, with Sivananda, is the richest integral phenomena proceeding on processes that never cease, having developed the educant's innate abilities, personality-resources, intrinsic 'genius', until they reach their destination, and find their fulfilment, in the realization of the ultimate End which is coeval and coextensive with the perfection of the Infinite.]

THE ultimate aim of education was formulated by Socrates as the discovery of Truth, by Plato as a many-sided development, by Aristotle as felicity through virtue, by Bacon as mastery over nature, by Comenius as happiness with God, by Milton as skilful citizenship, by Locke as a sound mind in a sound body, by Rousseau as the formation of habits, by Kant as preparation for some possible ideal future, by Herbart as moral improvement, by Froebel as realization of a holy life, by N.M. Butler as an inheritance of culture, by Gentile as an ever deepening insight, by Dewey as an experimental self-organization and social efficiency, and by Sivananda as the gradual realization of the fundamental values of Truth, Love and Goodness, through a graded development of the intellectual, moral, aesthetic and practical capacities, and a possession, in Consciousness, as a culminating experience, of the absolute status of these basic Values, by an integral Self-realization.

The merits of the last conception, and the limitations of the preceding formulations, of the ultimate purpose of education, will be borne out to our judgment, when we subject to a close inspection not only the full potentialities of the formulations themselves but also the world-view and vision of Man that inspired each of them.

—KATYAYANI.

THE dynamism of ultimate Indian values forms the pervasive feature of the education Sivananda conceives in terms of the acts of insight life gains, the adjustments life accords to environment, the growth life furthers for the mind, the expansion life effectuates in moral nature, the steady unfoldment life brings about, of the inner spiritual consciousness.

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